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More Iron to Our Blood

AN EDITORIAL

Pacific School of Religion Berkeley, Calif.

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ON THE HORIZON OF THE CHRISTIAN CHURCH

CHURCHES URGED TO SET ASIDE NEW MONEY

At the suggestion of the Federal Council of Churches of Christ in America, church members throughout the country have been asked to dedicate out of the new currency recently issued by the United States government, the first new bill received by setting it aside for the mission work of the churches. In many churches there will be a service for the dedication of the new money on Sunday, September 8. The Federal Council is also recommending that a timely message be given by the preachers of the country on the Christian use of material possessions. The suggestion was originally made by Dr. Ralph A. Ward, executive secretary of the World Service of the Methodist Episcopal Church.

WOMEN URGE JUSTICE BETWEEN RACES

The organized missionary women of the Methodist Episcopal Church, South, numbering a quarter of a million, are urged to give their support to the promotion of interracial justice, and particularly to interest themselves in the improvement of Negro school facilities, in an appeal issued by the Jubilee Social Service Conference of the Woman's Missionary Council recently held in Atlanta. Reaffirming their "adherence to the interracial platform of good will and justice," the members of the conference recognized their obligation to keep clearly in view "the needs of Negroes as individuals, as workers, as producers of wealth, as parents and children, and as people whose aspirations for education and larger opportunity should be cherished." The statement continues: "Since education is a prime condition of character and citizenship, we urge our missionary societies to engage in a definite study of Negro schools in their communities, through personal visitation, observation of buildings, sanitation, space, lighting, equipment, location, grounds, character of teachers, their salary and preparation. We recommend that this be done in cooperation with and under the counsel of the most responsible Negro citizens of the community, and with the purpose of eventually making every Negro elementary school what any school for any child ought to be, and further, of placing a high school education within the reach of all Negro boys and girls who aspire for higher preparation for life."

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WOMAN LEADER OF EXPERIENCE ON WOMEN

Faith in Women as individuals who have in them immense unused possibilities was a cornerstone of belief in the life of the late Mabel Cratty. In her biography, just published by the Woman's Press, her comments on women after twenty-five years of working with them are illuminating. "Women have for a long time consoled themselves for lack of courage by the thought that they were meant to be the natural conservers of the race. We have not hazarded enough and so have not accomplished enough. We cannot be sure of enlarging opportunities unless we are willing to take risks. We must have some spirit of adventure." Apparently she believes some women tend to see the immediate goal of their work rather than its ultimate end. On this phase she comments thus, "A hand to mouth policy always means a small work. There is always a tempter telling us to take advantage of the opportunity at hand. There are several reasons why women shirk the reach of their service by this particular means. In the first place we are often indolent when it comes to the demand to think. The reason given more often than not is the press of things that demand to be done . . . take our whole time." Under Miss Cratty's leadership as General Secretary of the National Board Y. W. C. A., the National Association grew from a relatively small organization to one affiliated with 1,001 Y. W. C. A. centers in the United States and 37 centers in 12 countries. 48,849 women working as volunteers and over 3,467 Y. W. C. A. staff secretaries were active in the movement at the time of her death last year.

NEW PROGRESS TOWARD PROHIBITION

The battle against the liquor traffic in foreign countries continues to make gains. In Mexico, each day has seen good effects from President E. Portes Gil's efforts to bring prohibition to the people of that country. The city council of Mexico City has decided to prohibit the sale of liquor in dance halls, and Assistant Secretary of War, Abundio Gomez, states that drunkards should be dismissed from the army. In Russia the Soviet Anti-Alcohol Society now has 200 branches with a total membership of 100,000, and efforts are to be made to create sentiment in the rural districts against liquor. In Wales, the Rev. Keinion Thomas, a prominent preacher of Holyhead, recently protested the granting by Justices of the Peace of any more intoxicating drink licenses.

ANNUAL EXPENDITURE FOR FOREIGN MISSIONS

In a statistical table recently prepared in the offices of the International Missionary Council, the aggregate annual income of foreign missionary societies in different countries reveals a total of sixty millions of dollars spent annually on foreign missions around the world. The churches of the United States and Canada lead with an annual expenditure of thirty-five millions. Great Britain spends eleven millions each year while the Protestant churches of Germany, Norway and Sweden each average slightly over a million. The Protestant churches of South Africa are giving on an average of half a million annually to the extension of the Christian faith in the hinterlands of that great continent.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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More Iron to Our Blood!

ARE American Friends satisfied with sipping bromides? That is the plain implication in a following article by our concerned friend, William C. Allen. And we are glad that somebody is concerned. If ever there was an issue raised in the body politic that fundamentally challenges the Quaker testimony it is that raised in the Supreme Court decision of the Rosika Schwimmer naturalization case. Yet, while there have been sporadic expressions of concern among Friends, they have not been general enough to be impressive. One young Friend has written us that he spoke to the question in his Quarterly Meeting and was astonished at the indifference and ignorance of Friends on the subject. And it was what could be termed a sophisticated meeting, too. Perhaps it is too much so. What is the import of this seeming lethargy? Do Friends appreciate the dire significance of the decision? Are they complacent inasmuch as being citizens by birth they feel that they are not immediately concerned? Is there a suggestion here that Friends as a whole are not to be too seriously exercised over any question involving their fundamental principles? We do not wish to seem pessimistic. As a matter of fact we are confident that there is a general potential concern which we would greatly like to see aroused. To this end we welcome and commend the forthright statement on the subject of the Schwimmer case issued and widely distributed by the Representative body of Philadelphia Yearly Meeting. We likewise welcome the contribution by our aforementioned Friend which speaks directly and forcibly to the question.

As we set forth in an editorial some weeks ago, the Supreme Court decision is a body blow at the inviolability of the individual conscience. It assumes that man was made for the State and not the State for man. It virtually sets forth the position that when there is a question of allegiance to the Sermon on the Mount or to the State, the Sermon on the Mount must give way. It is the worst verdict against war that in time of warfare this supremacy of the State is always taken for granted. But to have it so baldly expressed by our highest tribunal as a well established peace-time policy is to strike not only at the foundations of the Christian religion but of our national Constitution as well. No wonder, then, that the insistent question comes, what are Friends to do about it?

There is little question what early Friends would have done in the flush and strength of their conviction. We know what the Boston martyrs did. They returned to the scene of martyrdom as a matter of conscientious protest against the action of the State. When a public policy was declared which Friends felt to contravene their principles they went out of their way to protest and to suffer the penalty as a matter of conscientious testimony. This decision and other present trends strike at our very life, as George Fox would say. Not that the peace and tranquility of the Society of Friends is necessarily in danger. We almost exclaim, would that they were! Is it nothing to us, however, that a few of our number are suffering the penalty of loyalty to conscience and that others who have no connection with Friends are likewise made the victims of this outworn conception of the authority of the State? How dear to us is the principle of the sacredness and majesty of the enlightened conscience?

As we have thought of possible and effective means of expressing ourselves on this great issue, we have wondered what the effect might be if we Friends who are birthright citizens of the United States would join in resigning our citizenship. Clearly we are "undesirables" in the light of the Supreme Court decision and actually, if we accept the decision seriously, we are not entitled to the right of citizenship. In making the suggestion we are not unmindful that it would be difficult, if not impossible, to make such resignation effective. Such action would undoubtedly draw the issue, however, and focus public attention upon it. Some such course of action would be in thorough keeping with the Quaker heritage of conviction and courage.

There is another public question that is hardly less serious in its implication. We refer to the proposed bill in Congress calling for universal registration and conscription of man power for military purposes. Presumably, the proposal would conscript property as well as men and it is strongly urged by the American Legion as a peace preparedness measure! As a matter of fact the measure in question does not specifically conscript property and it does specifically conscript men—all men between the ages of 18 and 45, with penalty of imprisonment for failure to register. Furthermore, the proposed law would seem to give the President power at his discretion to call out the man strength of the nation for immediate military service, independent of congressional action. The situation thus presented should not be less serious to Friends because the reservation is made that religious bodies whose principles are opposed to war shall be given non-combatant service. In the first place this is a

poor salve for a strong conscience against war; and in the second place, experience in the last war showed how difficult and almost impossible it was for such a body to avail itself of the reservation. More important than either of these considerations, however, is that of the general principle of Christian integrity and democratic government. Appreciating the seriousness of the issue, the Administrative Committee of the Federal Council of Churches has called the attention of the citizens in our churches to the ominous aspects of these proposals.

Some Friends are concerned over the fact that as a body we are small in numbers and have difficulty in maintaining our numerical strength, to say nothing of our increasing it. We have a strong feeling that it is written in the stars that the Society of Friends will never increase its strength by following conventional methods of other Protestant groups. These things that we try to do they do much better. Our genius and testimony are for another kind of service primarily. It is that service which has made us influential and effective in every period of our history. We have an opportunity at this time to be something of a spearhead to the Christian church of our country. Had we the conviction and the spiritual daring to stand for our principles—stand for them not in mere generalities but on specific questions as they arise—it would be very interesting to see what would happen. We would make ourselves unpopular often and the public and the State would perhaps come to consider the Society of Friends a general nuisance. That's the way it was considered in the past when our most effective work was being done. Were we to take this course we would probably lose many of the members we already have whose first concern is to be safe, sane and respectable. On the other hand, we might find ourselves attracting to us large numbers of people now in other religious groups, or outside of them, who would be drawn to a body of people who really try to take the teachings of Jesus seriously and to apply them practically to the vexing problems about us. Incidentally, therefore, we might discover that by daring to lose our life we had actually saved it.

As Friends we are still feeding pretty largely upon the public approval given us for our reconstruction and relief service in Europe during and following the war—a service which was actually rendered and supported by a comparatively small proportion of our membership. What have we been doing and what are we doing in continuing to push forward the frontiers of peace and civic righteousness? We have just beheld an impressive ceremony at Washington marking the ratification of the epoch-making Peace Pact, renouncing war. While a Quaker President made the most of the occasion for impressing upon the world the significance of the event, who is the man who propounded and promoted the revolutionary principle of the outlawry of war underlying the pact? S. O. Levinson, a Jew. Who is the man on the Supreme Court bench who for the past several years, in company with the venerable and enlightened Justice Holmes, has, in a series of remarkable opinions, expounded the principles of liberty and freedom implicit in the Constitution. Justice Brandeis, a Jew. We glory in their service and give them all honor for their achievements. They are enunciating and achieving for us all the principles of peace and freedom. The question arises, however, whether we and others who profess to follow the Prince of Peace and call him Lord and Master are to sit quietly by and put the burden of leadership upon others—even upon those whom we are not accustomed to include in the fraternity of our Christian profession and fellowship. Does not such a situation as this shame and challenge us?

More strength to your arm, we are wont to say in encouragement of those who are fighting the good fight in some worthy cause. In appreciation of what we have been able to contribute to the welfare of humanity within the past decade and in appreciation of our principles and what it thinks us to be, the Christian world has looked to the Society of Friends and said in effect, more strength to your arm! In keeping with the suggestion made by our Friend, what we need to say to ourselves is, more iron to our blood.

Rights of Conscience

Our Personal Responsibility

By William C. Allen

THE tightening of the screws on Christian people who believe in the teachings of Jesus Christ goes on within the United States. Is it a time for us to fall asleep at the wheel?

Dr. D. C. Macintosh, of Yale University, Editor of the *Yale Divinity News*, when recently applying for citizenship said he would be willing to engage in a war of defense, but that his principles would not permit him to support all wars. Even with this reservation he was refused citizenship. Dr. Macintosh is one of the finest type of Christian gentlemen I have ever had the privilege of meeting. The citizenship of the United States is poorer because of our refusal to accept him.

Dorothy Detzer, of Washington, Executive Secretary of the Women's International League for Peace and Freedom, when applying for a passport, was refused it because she declined to take the oath connected with her application. Officials held that the recent Supreme Court decision in denying citizenship to Rosika Schwimmer, who would not promise to participate in war, warranted them in their action in denying a passport to Dorothy Detzer. Roger N. Baldwin, the well known pacifist, had a few years ago been accepted by the department when he had omitted the word "defend."

A protest to Secretary of State Stimson was made by Dorothy Detzer, making a test case. She wanted to go to Prague to participate in an international peace conference, part of the intent of which would naturally be to uphold the policy of the Washington government in connection with the Kellogg treaty renouncing war. Finally the Department of State reversed the ruling of the lower officials and her affirma-

tion was accepted without her promising to "defend" or to go to war. Possibly the department had the ordinary common sense to understand that whereas we have for years admitted to citizenship, or granted passports, to all sorts of people, many of whom in some respects have been exceedingly poor citizens, it should not refuse favorable action in this instance to a woman with a conscience representing a sort of citizenship admittedly needed in the republic.

But the matter does not stop here. We are informed that officials of the Daughters of the American Revolution have taken up the question and forwarded a protest to Secretary of State Stimson, because of his action in granting a passport. The military people who want to deny civil and religious freedom to certain of our citizens are taking a step beyond that involved in the refusal of citizenship to Rosika Schwimmer. This situation—this progressive effort to further tighten the screws—must be quickly met by those who love the noblest traditions of our country.

As I write I hold in my hand a newspaper picture of Martha Jane Graber, a college honor graduate, a trained nurse, who was born in Alsace-Lorraine. We are told that at Lima, Ohio, she was barred from citizenship because of her attitude on national defense. She plans to carry a plea to higher courts. Will Friends be willing to help her?

The information contained in a note addressed by the Friends of State College, Pennsylvania, to monthly meetings, should profoundly move us. In that note it is stated that such a lethargy has taken possession of numerous Friends that they permit their sons to take military training—to become proficient in the art of killing—in the R. O. T. C., in certain colleges and universities. The note says that in nine cases out of ten boys, after arriving on the campus, will take R. O. T. C. for two years. I was discussing this matter yesterday with an instructor in a Friends College in the West and he sorrowfully admitted that the above was so.

If these things are so, is it not about time that something be done, that parents and children face their personal responsibility as to Quaker loyalty to their fellow citizens who desire to perpetuate the rights granted them by the Constitution of the United States? Is it not imperative that now the issue be joined, and all Friends consider whether they will contend for the teachings of the New Testament, which they profess? Peace committees meet, say once a month, hold sessions for for say two hours, put forth pronouncements which the military and freedom-destroying folks care very little for, and then go their way. We must go far beyond all this. Interesting lectures on the peace movement, and what not of a similar nature, do not get us very far. Our efficient secretaries and committees must be backed up by serious heart convictions on the part of our constituency, and an individual sense of responsibility in family life. The young people should be frankly taught the detail of the deviltry of carnal warfare, its deceits, its hatreds, its starvations, its lying propagandas, its profits for the few, its misleading slogans, its unnumbered evils and sins, its enmity to the cause of Christ.

If Friends with other—and in not a few instances more wide-awake—pacifists do not instruct their children and the community as to the nature of war, the loss to ourselves and our beloved country will be very great. Do not let us personally minimize or skirk the situation that confronts us. The quickened personal conscience must precede the group conscience—let this truth sink deeply into our hearts.

The individual who stands for the finer ideals of the republic, for the tenets of the New Testament, also stands for the higher loyalty to his country and its government. The present danger is the repression of the thought of the individual when that thought is based on the teachings of Christ. The tendency is to rule out the Christianized individual, and so repress the Christianized groups. Shall Quakers stand for this? We are in for a very rough time unless now—right now—we combat this repression of the rights of Christian individuals in our beautiful America. A Christian civilization that fails to stand for Christ is subject to decay.

The primary cure must be found in our own homes. Time, strength, money and prayer must be applied to the needs of the hour. We may be compelled to pit our convictions, our conscience against the general environment of our time. Did not our early Friends contend for their rights as Englishmen? Did they not bravely face the pleasure-seeking, money-grabbing period of the reign of Charles II? Did they not constantly, personally petition the King? Did they not lobby? Were not their "broadsides" propaganda? Did they not at times secure the services of astute lawyers? We may imitate them. We must remove from ourselves all taint of self-interest and lethargy. The individual is not powerless—there is potency in righteous expression and action. The methods to follow are many and good. Fearlessness and work may accomplish much. The time to sip bromides has past—we want iron in our blood.

Olin Hotel, Denver, Colorado.

All Friends Conference at Oskaloosa

By Samuel Buffum

Blest coinage ours—Society of Friends,
Mintage of love, by Grace and Truth designed
The issue of the Power which Peace defends
Still circulates to aid and cheer mankind.

Why mar its face with names profuse and strange,
Evangelistic, orthodoxical?
Truth holds its steady standard of exchange
Whether we call it strict or liberal.

Men want the word, the thought, the finished coin,
The ringing music of its solid worth,
May all the minting places gladly join
To hold at par this blessing to our earth.

The name, the thought such kindliness implies
That even misnomers have been understood;
It carried good down through the centuries
And still holds promise of unquestioned good.

Behold the farmers struggling all as one
To feed mankind with their abundant bread;
May our new era be with them begun,
May love abound to be distributed.

Lord of the Harvest, grateful, joyful, free
Purveyors of thy product of good-will
In one grand vision Thou dost bid us see
A world's great Harvest Home to work for still.

Are there not counterfeits? Too true, too sad
Farmers must winnow and assort and sift
He who found good among the seeming bad
Will teach us how to love and lead and lift.

We would, like coins move in true loyalty,
Thy voice, thy light give no divided call,
Redeeming Love draws each whole life to thee,
Thy peaceful realm finds duty for us all.

Clear-stamped, enduring, hoarded not nor hid,
Never withheld, withdrawn or compromised,
Love's value, sneered at or discredited,
Will in the end be gladly recognized.

North Berwick, Maine.

Correspondence from Nashville

Simmering in the Southland

DEAR AMERICAN FRIENDS:

July 4th was not what you would call a great success at our house. Right or wrong, there are certain things which accompany the day to which our youthful members have formed a sentimental attachment. Accordingly, the search for fireworks began a week previous to the Fourth and ended on the third in a paint shop where, we are told, "They had 'em there if anywhere." After what seemed hours of waiting and two trips to the upper regions, the old Negro lackey produced out of some remote corner a few Roman candles and "Christmas trees." We had a suspicion that if we had looked just right and known the lingo, it wouldn't have taken half as long to find certain liquid refreshments in that mass of unclassified material. At any rate, the juvenile urge was rewarded and though the "Christmas tree" proved wickless, and worthless, the Roman candles saved the day.

At Christmas, they say, Nashville has beautiful fireworks. On the Fourth, it goes picnicking. But the next time we go simmering in the South (note revised spelling) a special corner of the trunk is going to be reserved for firecrackers and sparklers, so that we can be patriotic in our own heathenish Hoosier way. Personally, I could do without fireworks at any time, but also personally, it is harder to reconcile the idea with Christmas than Independence Day.

Yesterday, July 13, the bank was closed with the legend "Legal Holiday," and the ice man absented himself. We were mystified until the evening paper enlightened us thus:

> Today Tennessee pays tribute to one of her most illustrious heroes. One hundred and eight years ago Nathan Bedford Forrest, destined to become one of the most colorful figures in a great war, was born at Chapel Hill.
>
> The 108th birthday of General Forrest is officially recognized in Nashville today by banks, the city hall and the courthouse, which remained closed all day.
>
> No Southerner will ever forget to honor the man who was responsible for the destruction of $6,000,000 of federal supplies and fleet at Johnsonville. During his career as a cavalry leader, Gen. Forrest captured 31,000 prisoners.

One can't help thinking that it might be better to forget the things that make for division.

Nashville holds the center place in a geographical bowl, the rim of which is scarcely visible from within. This accounts for the mercury climbing to higher heights than in some cities not far away. To journey out where it is possible to sit on the rim, as it were, is a relief. The trip of about a hundred and sixty miles to Chattanooga affords opportunities to sit on higher and higher rims, climaxed by a position on the top of Lookout Mountain. With that historic spot as vantage point, it is possible, they tell us, to view peaks in seven states. Unfortunately boundaries are not marked with dotted lines and we had no way of knowing where one state left off and another began, but our ignorance did not hinder at all the feeling of awe rising within us as we stood before that wide expanse of plane and hill and cloud. Moses, too, stood upon a mountain top and looked upon many countries. Mingled with his heart-break of disappointment that he could not enter, there must have been joy in the beauty of the far view. Perhaps a second time in his long life Moses removed the shoes from off his feet.

The beautiful drives along Missionary Ridge and through Chickamauga Park, across the line in Georgia, would mean a great deal more to a student of history than to me. Even now, a week later, I cannot recite the facts which the old guide in the park on Lookout Mountain gave us when he described the battle which took place there. My brain has no affinity for such details. I can, however, grasp the significance of a National Park such as Chickamauga, where the dead of both North and South are honored together by statues put up by the States of the Union, and how heartening in the midst of so much glorification of war to come upon the fine statue symbolizing, by two soldiers with clasped hands, the uniting of North and South. This peace symbol fittingly stands on the top of Lookout, the scene of the "Battle Above the Clouds." Throughout the two days spent in the region, I was constantly thinking, "What have spots of such beauty to do with the horrors of war?" God grant they may never see it again.

In Chattanooga we tried to worship with Catholics. The church was an unusually large and beautiful one and the Mass was celebrated surely with all possible glory. Through the singing of the invisible choir in which there was a soprano voice of heavenly sweetness, we did at times enter into the spirit of worship. But our minds were filled with questions such as, "How many people in this vast throng know what all this pageantry is about? Does it actually have a meaning? How much study is devoted to its understanding by laymen? What type of mind finds all this symbolism necessary to worship? Do they worship more sincerely than we? How much connection is there between this and daily lives? And on the other hand, would our worship be more real if we devoted more time to preparation for it?"

Following out this train of thought I have since read three articles on worship. Henry Sloan Coffin of Union Theological Seminary thinks we are now coming into a period when worship is receiving the major emphasis in religion. Henry T. Hodgkin writes of the problems of worship in China which seem to be much the same as ours; and Mabel K. Howell, missionary and author, out of experiences in South America, feels that we fall far short in our opportunities and pleads for open church buildings into which hungry souls may go to find quiet and communion.

When I become a Methodist I shall join the Southern branch! Today we attended one of the large Methodist churches. Our two young daughters were quick to feel the reality and good, clear reverent atmosphere of the place and pronounced it "the nearest like home" of any meeting we have attended. We got a good, full dose of John Wesley Methodism, too, but it sounded so much like George Fox Quakerism that we had no trouble in swallowing it. Indeed, we rejoiced in the truth and did not concern ourselves about names. Of course one Methodist sermon is in no danger of making me into any kind of Methodist, but there is no way to know the effect of eight hours per week under the instruction of two scholarly professors at Scarritt College for Christian Workers. And that is the treat in which I am indulging!

Having an opportunity to use some time in study, I visited some classes in Peabody. But Peabody swarms and hums with teachers and would-be teachers. I wanted inspiration rather than so much perspiration in a mad rush for knowledge. And around the corner two blocks away I found Scarritt, quiet, calm retreat! I have not had time and opportunity to read the history of the school, but I have learned that it was formerly located at Kansas City and that it was moved here and housed in its present home so that it might have the benefits of affiliation with a large Teachers' College. The building, modified Gothic in style, includes class rooms, social rooms, dining hall, library and chapel under one roof. The spirit that pervades the place is truly Christian. From it go forth missionaries, deaconesses, social workers, religious education workers, etc. While classes are open during the summer for men, it is a woman's school. And I, a mere Quaker, am not treated as an outcast! They know Rufus Jones! It is a great responsibility to be a member of a body, mention of which brings forth that name. I shall try not to dishonor it.

ELIZABETH H. EMERSON.

Making for Canada!

Two Hoosiers in a Flying Ford

DEAR Editor," wrote a Friend down New England way. "We are naturally suspicious of people who set their faces toward Canada about July Fourth. One wonders if there will be any issue of THE AMERICAN FRIEND this week, and if so will it be damp?"

Appearances were against us, for a fact, for it must be frankly admitted that certain Friends, rising up early in the morning, did, as alleged, head for Canada on the day we celebrate. But as we were able to convince the customs officials that all was as it should be, readers will readily accept our affirmation that we "defended the Constitution" abroad as well as at home and that nothing stronger nor wetter was imbibed than "Canada Dry."

Dr. William P. and Ella Rogers Firth, prominent Friends of Toronto, have a hospitable summer home at Go Home in Georgian Bay, which they regularly occupy from May to October. In response to a generous invitation on their part a small group of men Friends set out for Firth Island on the aforementioned patriotic date, to spend a week in conference and recreation.

So far as this report is concerned, it must begin at Richmond, whence A. Ward Applegate of Cicero and Centerville, Quaker pastor and Earlham wrangler and Peace orator, and the Editor fared forth in the former's new Ford. With a bright and early start we had the old National Road considerably to ourselves for some time as we sped eastward toward Columbus, despite the fact that it was Independence Day. The more patriotic the day the more patriotic the deed was evidently the motto of several farmers whom we saw in their fields taking advantage of the sun which has been disconcertingly retiring this season. That was all right for men if they felt that way about it, but when we saw a barefoot lad disconsolately wielding a hoe, it was too much for Ward, who exclaimed, "That's a great way in which to make a boy celebrate the Fourth!"

In view of the recent heavy rains that had flooded the rivers, it was with added interest that we crossed the great dams some miles north of Dayton which constitute so important a part of the flood prevention project of that section, of which Arthur E. Morgan, now president of Antioch College, was the chief engineer. The big dam on the western approach is nine-tenths of a mile in length, as measured by the Ford's "ticker."

Merrily we rolled along, when, presto, the inevitable detour. We are in great unity with the findings of a foreigner who, after motoring through this country, paid tribute to Washington who laid out so many fine streets through our cities and to Lincoln who had constructed such a splendid highway. "But oh, that miserable Frenchman Detour," he exclaimed, "what wretched roads he did build!"

And next in exasperation to a bad detour is a snail of a freight train of interminable length which creeps laboriously across your right of way—or what you feel to be your right of way—and then with a few despairing gasps and chugs ceases even to creep. That's what we faced at Springfield. There were compensations, though, to this and all other stop signs, which brought other cars up abreast of us, all "rarin' to go." Invariably, at the word "go," the new Ford got off the mark first and led the procession. On one such occasion Ward smiled a plain, prideful smile and explained: "That's just what I've been waiting for. Ever since I've had this car I've wanted to see what I could do to a Chev 6 on the pick-up!"

At Columbus, a state capital, we turned north and a little east and soon passed through a *national* capital — a little town called Westerville, birthplace and headquarters of the National Anti-Saloon League. We mention this waypoint with a sense of virtue. Too few Americans, celebration bent, approach Canada via Westerville!

We stopped at *Mt. Vernon* for lunch—appropriately enough, on the birthday of our country's independence. Candor compels the confession, however, that our stomachs spoke first and our sense of patriotic fitness second.

As we neared Wooster, a gathering of machines by the roadside betokened trouble. Driving up, we beheld an overturned and badly crushed car and a woman stretched out near by. Men who had collected righted the car, disclosing a man who had been pinned beneath the wreck. He was alive, but as we drove on, meeting the ambulance that had been called out from Wooster, we wondered whether another white cross would be raised to be added to the many which we had noted at railroad crossings and elsewhere during the day.

REMINISCENCES AT THE TOMB OF M'KINLEY

From the college town of Wooster we drove straight east through Massillon to Canton. Here we stopped to visit the impressive McKinley mausoleum and memorial. The intense and colorful McKinley-Bryan campaign of 1896 was the first in which we took an intelligent interest. (It's the editorial "we" here—we are not speaking for our more youthful traveling companion, although Ward says he remembers shaking hands with Bryan in that campaign!) We were in our hero-worshiping days, which, incidentally, lasted longer then than they seem to do with the sophisticated youth of today, and the gallantry of the chivalrous McKinley who had risen from obscurity appealed to us strongly—especially as he was the Republican candidate! We recall vividly the serious defection of the silver Republicans who raged over the "Crime of '73," and the vigorous counter-attack on the sector of the protective tariff and the full dinner pail. Stirring days those, when "Cyclone" Davis of Texas and other silver-tongued spell-binders were imported into our far western State to tear down the Republican ramparts and help prevent the Wall Street barons from crucifying humanity upon the cross of gold. In the perspective of the years, we see that the campaign stock in trade was largely stuff and nonsense on both sides, but as we approached the memorial this did not keep us from paying tribute to the knightly McKinley, who through all the long years of her sad affliction, was devotion itself to his invalid wife, the sweetheart of his youth.

Terraced steps—one hundred of them—lead up to the circular tomb in which, side by side, repose the remains of the martyred President and his wife. High above us, encircling the mausoleum we read these words, selected from all the utterances of McKinley as his most important message to posterity: *"Let us ever remember that our interest is in concord not conflict and that our real eminence rests in the victories of peace and not in those of war."* Not bad that, for a major-general and war president.

DAMASCUS, OHIO — AND MORE REMINISCENCES

Straight into the heart of Ohio Yearly Meeting we rode from Canton, going first through Alliance and then on to—Damascus! When the writer was a small boy out in Oregon, a family from Ohio moved into the community and bought the farm adjoining ours. As was natural, their experiences and therefore their conversation focussed quite largely on their old home community. This was particularly true of the head of the household. Times without number we have seen him, preliminary to relating some incident, look reminiscent before clearing his throat and beginning: "When I lived in Damascus, Ohio," etc., etc. We children learned to look for this introduction, and while it amused us greatly, we marvelled at the extent of activity encompassed by this wonder-

ful city away back east. So *Damascus, Ohio*, became a legend in our family and when, in beginning a story, we wished to be impressive, we would appropriate the Ohio neighbor's introduction.

Never in all the intervening years had our path led to the enchanted town, as hoary and hallowed in our thought as the ancient city whose name it bears. Imagine the thrill, therefore, as we entered the honored precincts. Truth to tell, making Damascus a port of call was one of those delightful surprises that come to touring motorists who go forth as did Abraham, not knowing exactly whither.

In later years we have associated Damascus with our one-time Richmond friends, Gurney and Elizabeth Gilbert, and our first move was to get direction to their pleasant and sightly home. Alas —our first call in *Damascus, Ohio*, was null and void, our friends having apparently taken the high road to patriotic observance. So we proceeded to make a little reconnoissance on our own. This being the capital of Ohio Yearly Meeting, we sought the Yearly Meetinghouse, just off the highway. Looking through the windows, we beheld a large audience room pure and simple, more after the style of ye olden time. We liked it very much. In the same yard close by is the local meetinghouse. Since the door swung hospitably open we entered and looked about.

"So this is Damascus!" Thus exclaimed our traveling companion, who, having given the village the once over, found it much less of a mart than he had anticipated. But to us who viewed it through the mellow haze of family tradition, it seemed good. True, unless it has shrunk materially, we can hardly visualize the busy hum of its activities of forty years ago as suggested by our old-time neighbor. In that neighbor's family, however, we found a college classmate and a life-long friend—and what finer contribution could a hamlet make than that of a friend, tried and true? It is an attractive village with its hilly setting and plentiful shade trees, and we trust that our impromptu call may be but preliminary to future acquaintance.

A few miles on east and we were in the thriving little city of Salem, where we located a most savory, home-cooked evening meal at the McKinley tavern. We have long associated Salem with the name of Edward Stratton, an active member of the Conservative Meeting of Friends there, and hunting up the Stratton home, had a pleasant little visit with him and his wife and daughter Frances, a recent graduate of Earlham College.

THE HEAVENS DO A LITTLE CELEBRATING

Wishing to put a little more mileage behind us before assuming the horizontal, we left Salem at candle lighting time, driving straight north. As we drove through the night we observed an occasional searchlight playing on the nocturnal scene, signal lights for the men who go up in the air in ships. Presently the heavens began to show what they could furnish in the way of pyrotechnics for rounding out the celebration of Independence Day. The storm drew on apace and we raced it through darkness and glare to Warren. It beat us by five minutes and we all but literally "forded" our way through the streets to a hotel.

Next morning an early ride took us some 50 odd miles to Conneaut, where we had breakfast at the Conneaut Cafe, "famous for its coffee"—and justly so we found. Incidentally, we paid for our meals! Such references are merely by way of appreciation and encouragement. Conneaut is at the extreme northeast corner of Ohio, on Lake Erie, and almost on the Pennsylvania State line. A drive of half an hour or so took us clear across the great Keystone State! Who says the new Ford doesn't have wings?

On we rode into New York State over an inviting highway that skirts Lake Erie all the way to Buffalo. Here we were in the grape juice producing district—we trust, at least, that the product of the lovely vineyards through which we drove goes into nothing stronger and less constitutional.

POLITICS WILL CREEP IN

Having come through Canton the day before, we were still thinking in political terms and as we entered Buffalo were mindful of driving into the old home city of another President—and of another political denomination. It would hardly be expected that a man would go to the Presidency from the county sheriff's office, but that's what Grover Cleveland did, using the New York governorship as an important waypoint, of course. It was his effective work as Mayor, however, in enforcing the law in Buffalo that first brought him to public attention as a political possibility. We cannot recall his first election as president, when three fateful words, "Rum, Romanism and Rebellion" from the lips of the unhappy Dr. Burchard, defeated Blaine and put Cleveland in the White House. Very distinctly, however, we do recall coming downstairs on the morning after the presidential election in 1892 and with bated breath asking who had been elected. Mother tried to soften the blow, but the world looked dark and life hardly worth the living when we knew the worst! Those were days in which people, including small boys, took their politics seriously.

Having had lunch with the popular Mr. Childs, we drove across the Peace bridge and became the guests of His Majesty George V., whose representatives, once satisfied that our luggage contained neither cigarettes nor firearms, granted us a permit to look about in his dominion of Canada. We drove down toward Niagara along the riverside which makes an advantageous approach to the Falls.

NIAGARA FALLS AT THEIR BEST

Whether you have ever been to Niagara or not, this is certainly the year to see Niagara Falls. We had been there twice before, but had never seen the Falls as they are this season. The volume of water going over is immeasureably greater, owing to the unexplained heighth of the water line in the entire Great Lakes area. The tremendous floods pouring over on the Canadian side produce such a thick cloud of rising spray that on the far side the wall of falling water itself is hardly discernible. The day was bright and we stood enthralled as we beheld the perfect rainbow in the mist, one base of the sector resting in the Canadian falls and the other in the American. Involuntarily we connected this bow of promise with the Peace bridge which we had just crossed.

As we stood and gazed at the thundering torrent of water forever breaking over the precipice, we were in great sympathy with the remark made two years ago by Ward's little daughter Esther. After viewing the spectacle in silence for a time, her first words were, "Father! Can't they turn it off?"

Apparently not, for geologists tell us that it has taken the Falls 30,000 years of continuous performance to cut their tortuous way up the gorge to their present location. And they are still on their way, at the present rate of a little over two feet per year. The progress is very apparent in the Canadian Falls, which no longer form a horseshoe, due to the more rapid recession in the center. A very decided change in the contour is easily noted by those whose period of observation covers a few decades.

Contrary to the usual situation, the American Falls are more appealing this year than the Canadian. The volume of water is sufficient to make them impressive, yet the spray does not obscure them. Furthermore, they present a uniformity, a symmetry of contour which the Canadian Falls are slowing losing.

Stupendous as is the view of the Falls, even more impressive to us are the wildly raging rapids above them. This impression was, of course, accentuated by the greater flood of waters hurling themselves toward the Falls. Ordinarily one can almost make his way on the American side to Goat Island over the rocks in the river bed, but not this year. Even beneath the foot bridges on this side pour torrents of water. Indescribable is the

scene and all but terrifying is the tumult as one stands on some vantage rock and gazes out over the vast expanse of the swirling and deafening rapids.

However, a friend tells us that the most impressive view he has ever had of Niagara Falls is a picture of a bridal couple standing with their backs to the Falls and gazing into each other's eyes. Yes, after all, that's what makes the world go round.

We had been informed that we and our eastern Friends, conducted by Wilbur K. Thomas, were to converge upon Temperance House at Niagara as our place of rendezvous. Presuming that all American hotels are temperance houses these days, and that therefore the name must be a designation of a specific hotel in Canada, after the usage in England, we had jumped to the conclusion that we were to meet on the Canadian side. The Canadian "bobby" whom we accosted, however, showed such complete and naive ignorance of anything named Temperance House that we knew we were on the wrong side of the boundary line.

UNDER THE SCRUTINY OF CUSTOMS OFFICIALS

There was nothing for it, therefore, but to pay another toll and run the gauntlet of customs again, our own this time. The second car ahead of us, occupied by two young fellows, was being looked in and over rather carefully, the result being the discovery and confiscation on the part of the officials of several bottles of liquor which they set out on a nearby table. Naturally, when our car, likewise occupied by two men and accompanying suitcases, came up for inspection the official mind-set was against us—despite the fact that we were on the way to Temperance House. We didn't help matters any when, on being questioned as to how long we had been in Canada, replied two hours. It looked like a case of quick returns and large profits. Paranthetically, we advise prospective Canadian-bound tourists to bone up on their birthplace. When the official asked us our nationality, our reaction was reasonably prompt. But when, almost before we had that answer off our lips, he shot back another—"Where were you born?"—we hesitated the flicker of an eyelash—and it doesn't pay to hesitate when replying to customs officials. Happily, he didn't ask us our name! We think we could have told—but official brusqueness is rather upsetting.

Meanwhile our suitcases were being looked over, as well as their owners, but when we finally invited the officers to open our luggage we were told to drive on. When, a week later, we passed customs again at Port Huron, the officials, after sizing us up, opened up Ward's suitcase for inspection. We wonder why!

(To be continued—if desired.)

From Main to North Carolina

Report of Young Friends Eastern Conference

QUAKERISM is essentially a movement. Don't stay in it unless it moves, or else see to it that it does move if you stay in." Thus Rufus M. Jones challenged on the first night the hundred and fifty young Friends who gathered at Providence, R. I., from July 1-7 to consider the theme, "The Future of Quakerism." From Maine to North Carolina they had come, in the fourth bi-annual Young Friends Eastern Conference. For seven days following New England Yearly Meeting the spacious campus and ivy-covered buildings of Moses Brown School echoed with the voices of Young Friends as they discussed, sang and played together. The office was the scene of bustling activity on the first day as Ruth Hoskins, Mary Hoxie Jones, and Harold Chance registered delegates, assigned rooms and collected fees.

Though the days were not heavily programmed, each one was full to the brim with interesting possibilities. Before breakfast Lewis C. Moon met each day with the devotional group leaders, and following the morning meal the conference divided into small groups about the campus to consider the subject of prayer and worship, and to experience a time of quiet worship. At the proper moment John Macomber of "down Cape way" appeared with a huge handbell whose clanging reminded us of the daily lecture in the Auditorium. Rufus M. Jones, D. Elton Trueblood, J. B. Matthews, Wallace A. Battle, and Clarence E. Pickett gave stimulating lectures in these periods: the first two and last were on questions of Friendly History, Worship, and Values, and the other two on International and Interracial relations. On the basis of these lectures, ten Round Table discussions were conducted for the following hour each day by experienced leaders. At the end of the week when summing up the discussions of these Round Tables, we discovered that a wide range of topics had been dealt with.

Twenty minutes of recess next — a chance to read mail, to take a stroll about the grounds or to talk with one of those delegates one had been trying to get hold of—before the resounding bell called us again to the Auditorium for Open Forum. All sorts of interesting discussions awaited us in that hour. Possibly it would be led by the two Swarthmore young men who are Peace Caravaning in New England this summer; it might be a consideration of the address given earlier by Wallace Battle, who is Field Secretary for the American Church Institute for Negroes in New York City. Or again, delegates wanted to consider further the thought-provoking address dealing with International Relations, given by J. B. Matthews of Howard University; or to hear something of the activities of young Friends west of the Appalachians.

What wonder, after such a busy morning mentally and spiritually, that most delegates felt the need of rest for an hour after lunch? Particularly with the prospect ahead of strenuous physical exercise on the tennis courts, in the pool, or on the campus in vigorous games? At the invitation of Frances Wheeler on the first afternoon we visited Lincoln School, of which she is the head. When Moses Brown School ceased to be co-educational a few years ago, Lincoln School was established by New England Friends to provide facilities for the girls who had previously attended Moses Brown. We found it a most attractive place both inside and out and enjoyed the social afternoon spent there.

At five o'clock special interest groups sprang up here and there. What of the methods used and the responses received by the Peace Caravaners? What, in fact, was the particular peace message they carried? What sort of local and national working programs should Young Friends be undertaking? What should be the function of the new Friends Woolman School, and how are the plans developing? How can we meet the needs of the steadily growing number of people wanting a spiritual fellowship with others of similar needs? These and other topics that were puzzling individuals present came in for consideration at these informal five o'clock meetings. Frequently much of the period was used for giving information to those with questions, by those especially informed on the subjects being considered. In the evenings we met in quiet worship for the vesper hour on the west campus, and then listened to inspirational addresses by Rufus Jones, Henry J. Cadbury and Elden H. Mills.

On the afternoon of July 4 the entire delegation went in cars and buses to the beach a few miles away. What a splashing in the salt water and paddling in heavy boats ensued! Racing on the beach, swimming, idling lazily in the warm sand, playing games and eating much of the generous quantities of picnic food provided for supper, left us healthily tired and satisfied when we bounced our homeward way in the evening. Strong wind prevented the proposed evening program of stunts, so that was deferred until another evening.

Another day a large delegation visited Boston and historic places of interest nearby. The stunt program on Friday night revealed an astonishing amount of theatrical and musical talent, and left the onlookers gasping with merriment.

And so the week passed, the days seeming to succeed each other with increasing swiftness. A recital of what happened, no matter how detailed the description, can never reveal what really happens at such gatherings. Who can tell the experiences that come to individual lives through close fellowship in worship, in discussion, in song and in play? And who can convey to others by words all the little seemingly unimportant incidents that go to make up the "atmosphere" of a conference? It is not easy to evaluate such gatherings while they are still actually in progress, or even within a short period after they are over. Discussion and objective study of conditions and problems is comparatively easy. But discussion and objective study which results in vigorous and constructive approach to those problems in the days that follow is tremendously worth while. To one who entered in any great degree into the spirit of the Providence Conference, there was apparent a genuine desire for more knowledge, for fresh inspiration and for increased spiritual strength. Discussions were frequently long and animated. A search was being made. One delegate said, "I wonder what this conference is the beginning of?" thus revealing that for him, at least, the gathering was not an end in itself but only a way station where new vision and power were taken on.

Perhaps the achievements were threefold. Many came to the conference wanting information regarding religious, economic and social questions. From such leaders as Rufus Jones, Buel Trowbridge, Barnard Walton, Anna Griscom, J. B. Matthews and many others, they found help in the problems that perplexed them. Others came primarily because of a conscious need for fresh inspiration and greater strength in their religious lives. In morning devotional half hours, at vesper hours in the early evenings, and from the lives of leaders and other delegates which clearly revealed a richness of spiritual power, many experienced the inflow of the strength they sought. And probably all came partly because of a desire for fellowship with other young Friends, out of which would grow greater unity of purpose and achievement. This was richly experienced. Delegates were present from most of the nine Atlantic seacoast Yearly Meetings, and it was impossible to escape the conviction that the unity brought about through such fellowship and exchange of opinion was accompanied by new life for all who were there. Differences faded as we lost ourselves in the common challenging task of discovering the implications of being Friends in the day in which we must live. Just how much impetus was given toward the accomplishing of this task by this fourth Young Friends Eastern Conference you who are touched by the lives of the young people who attended must judge.

ELIZABETH MARSH.

IMPORTANT REPORT IS MADE BY DR. MOTT

Gives Present Situation as He Finds It in Many Countries of Asia

The Committee on Reference and Counsel of the Foreign Missions Conference of North America met in regular session in New York City, June 21-22. In the absence of B. Willis Beede, who is a member of the Committee, the American Friends Board of Missions was represented by Chas. O. Whitely, the Acting Administrative Secretary of the Board.

The outstanding feature of the Committee meeting was the report of Dr. John R. Mott, who had just returned from an eight months' trip abroad, during which time he took active participation in the Conference held at Jerusalem. Following the Jerusalem Conference and in the light of the discussions and inspiration of that memorable gathering on the Mount of Olives, Dr. Mott spent most of his time visiting the countries of Asia.

He spoke of his trip to the Far East, India, Siam, the Federated Malay States, the Philippine Islands, Japan, Korea, and China. He referred to the disturbed conditions, the unrest and the crushing economic burdens borne by most of these Asiatic peoples; of the tides of nationalism which are still rising, and of widespread international misunderstandings. Looking at the favorable aspects of the situation he said that at present there are twenty voices and pens speaking and writing with reference to promoting better relations tc where there was one as recently as his visit in 1922, while there are many organizations which exist primarily to promote better understanding.

He referred to some of the handicaps under which organized Christianity is working in Asia today, namely, our divisions, our association with imperialism, the lack of leaders, the anti-religious movement and communism. On the other hand, he noted a quickening of the social consciousness and a greatly changed psychology among Christian workers, nationals, and missionaries—a change from depression to gleams of hope, from hesitation to a sense of direction. In the fifteen conferences in which he participated, the dominant mandate was that of the Jerusalem Meeting.

Dr. Mott devoted the major part of his address to thirteen concrete projects and proposals toward which we should direct our efforts: (1) Coordinate our thinking with that of the leading minds throughout Asia as focussed at Jerusalem. (2) Press the advantage that has come to us with the sounding out of the Christian Message at Jerusalem. (3) Carry into the churches the Jerusalem ideas on religious education. (4) Higher Christian education—a restudy of the whole program. (5) Relations between younger and older churches. (6) Summons to a larger evangelism. (7) Evaluation of the mass movement. (8) Christian literature. (9) Augment the leadership of the Christian forces. (10) Liberate a vastly greater lay force. (11) Sharing between the East and West. (12) Strengthen the National Christian Councils. (13) Christian unity.

The Committee believes that Dr. Mott could render an immeasurable contribution to the advancement of the missionary cause throughout the world by his active leadership in the United States and Canada at this time in connection with various conferences and meetings held by different organizations.

It is to be hoped that regional conferences can be planned for this fall to be held in certain centers easily accessible to Friends.

GOOD MISSIONARY PROGRAM

The Missionary Society of the Hortonville, Indiana, Friends Church entertained the ladies of the Westfield Quarterly Meeting at the spacious country home of Nora Osborne. The home was profusely decorated, a color scheme of pink and green being carried out.

The business session opened with prayer by Jehu Reagan of Poplar Ridge and Charles Swanders of Westfield. The Scripture reading was by Lillie Horney, who presided in the absence of the president. Following the business, a most delightful program was rendered: Piano solo, Josephine Shawl; News of the Foreign Fields, Mrs. Leon Roby; song, "Looking to Jesus," by the Ladies' Quartet. Mary Hiatt of Carmel gave a splendid talk on "The Place of Women in the Church." Following this a playlet entitled, "In a Village of India," was given in costume.

Genetta Day, a missionary of Kentucky, gave an interesting talk on her work and ministry among the mountain people. A social hour followed.

There was a large attendance, ninety-four guests in all, ranging in age from six months to about ninety years. The hostess served dainty refreshments.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

ALL-FRIENDS CONFERENCE PROGRAM

A new information leaflet concerning the All-American Friends Conference, to be held at Oskaloosa, Iowa, September 3rd to 9th, has now appeared, and may be had for the asking, from the Service Committee. The daily program will be as follows:

7:00 a. m.—Morning Watch.
7:30 a. m.—Breakfast.
8:15 a. m.—Meeting for Worship.
9:30 a. m.—Discussion Groups
11:30 a. m.—Open Forum.
1:00 p. m.—Luncheon.
Rest and Recreation.
4:30 p. m.—Open Forum.
6:00 p. m.—Supper.
7:30 p. m.—Evening Addresses.

Sunday morning will be given over to Meetings for Worship; the afternoon to other periods of worship, and consideration of the subject of "Worship and Ministry."

The program for Monday morning, September 9th, will be the same as that of other week-day mornings, up to and including luncheon.

All requests for reservations for rooms should be sent to the Service Committee, up to August 24th. After that, address R. S. Williams, Oskaloosa, Iowa.

Meantime, it is well to say that room and board in the college dormitory may be obtained at $1.50 per day. The Hotel Downing offers rooms at $1.00 to $2.00 per day, with dining-room available. The Hotel Lacey, with no dining-room, has rooms from $1.00 to $2.25 per day. Rooms with private families may also be obtained at $1.00 per day. Send requests for reservations to the Service Committee.

One hundred and nine Friends from this continent have already made reservations. They come from Canada, and from sixteen States of the Union—California and Oregon, Massachusetts and North Carolina, and a dozen others lying between. Eight English and Irish Friends are expecting to come, while Japan Friends are asking Gurney and Elizabeth Binford to act as their representatives.

The conference sessions will be held in the Spencer Memorial Chapel and William Penn Hall. The foreign Friends will bring their greetings to the Conference in a meeting on Tuesday afternoon, the 3rd, after a social gathering on the college campus. That evening the first of the set addresses will be given on "Outreach of Quakerism—Home Fields" by Edward Mott and Frank W. Dell. On the 4th, Raymond Binford and S. Archibald Smith will consider "Education," considering the whole problem of education for life service. Thursday evening will bring us Thomas E. Jones and Wilbur K. Thomas on "Application of Christian Principles to Present-Day Conditions." The addresses on "Peace," on the 6th, will be given by Levi T. Pennington and Hannah Clothier Hull. On Saturday evening, Agnes L. Tierney and Willard O. Trueblood will speak on "Worship and Ministry." On Sunday the topic is "Outreach of Quakerism—Foreign Fields." Charles M. Woodman and Henry J. Cadbury will speak to this.

The mornings will be given up to discussion of the previous evening's addresses, first in small groups, then in a forum of the whole. Ample opportunity for recreation will be given in the afternoons, with Ward Applegate in charge of this fruitful field for developing acquaintance and friendliness.

OUR CHANGING WORK IN POLAND

Many changes are taking place in the Quaker work in Poland. In the first years after the war, it was to draw lumber for rebuilding homes, to plough, seed and reap, and supply food, clothes, tools, seeds, sheep, horses, to enable people to begin life again. We started a small orphanage and an Agricultural School for land-owning orphans. At the same time the Peasant Industries Scheme gave women embroidery and weaving work to do and found markets for the products, thus placing some ready money in their hands.

1929
ALL AMERICAN FRIENDS CONFERENCE
OSKALOOSA, IOWA

September 3rd to 9th, 1929

Make reservations now at the American Friends Service Committee.

As conditions improve in Poland our tasks must change. In 1926 the Kolpin Agricultural School was taken over by the Polish Government. We still keep in close connection with it by sending scholars there from the profits of the smoothly running Peasant Industries.

The Orphanage is still in operation, Friends cooperating with a Polish committee, but is to close this summer, and the children cared for in families, or otherwise.

Now comes the question of the Peasant Industries. This is carried on by a joint committee of Friends and Poles. The Minister of the Interior now wishes to liquidate all foreign semi-relief organizations. If this work continues—and it is still much needed—it must probably be entirely under the direction of Poles, in Poland.

The work must change to meet changing conditions: the spirit must remain the same.

A DRIVER TO WICHITA WANTED

The Service Committee has received the following inquiry from Juliet Reeve, of Friends University, Wichita, Kansas. Juliet Reeve is to sail for England about the middle of September, to attend Woodbrooke for the coming year. She expects to drive east with her father and mother, but they are anxious to find somebody who would drive the car back to Wichita, in return for the expenses of the trip. If a good automobile driver wishes to go west at this time, he or she is invited to correspond with Juliet Reeve.

FRIENDS WORK IN NURNBERG

A long, chatty letter from Nuremberg—or, in proper German, Nurnberg—tells us much of the doings of that group of German Friends, and Friends of Quakerism, one of the three or four largest in Germany. During the years of Quaker relief, Nurnberg was one of our most active centers. Here, in Frankfort and in Dresden, the English Friends established depots where staple groceries, and some dress goods, were sold to several hundred selected families at half the ordinary price. As an annex to these depots was always a stock of second-hand clothing sent by the Service Committee.

Child-feeding was carried on in Nurnberg, of course, and eager, questioning gratitude brought to our workers a large group of seekers, who still remain as one of the most interested and spiritual of all the German groups, partly in Nurnberg proper, partly in the nearby town of Furth. Since the relief work ended they have been meeting in a private house, but have now moved into two rooms on Theresien Street, offered them by the town itself, at a rent of about $8.00 per month. The rooms are large and convenient, and almost opposite the old

Town Hall. Nurnberg Friends proudly invite all and any traveling Friends to visit them in their new quarters.

Meetings for Worship are held regularly on Sunday mornings. The children, too, have a meeting of their own, led by one or more members of the adult group. Young People's meetings are held on alternate Sunday evenings, often together with the group from Furth. There is also an English class of eight or nine young people, who meet every Friday evening with a German leader and any English person who is available.

On Thursday evenings, Friends come together for study and discussion of Quakerism, the textbook used being the English volume of the Discipline, "Christian Life, Faith and Thought."

An important bit of "spiritual relief" is done through the "British Wives Club." There are many English wives of Germans in Nurnberg. These women suffered doubly during the war, not only the common privation of all, but the ostracism of their neighbors. The Quaker relief workers found out a number of these women and gathered them into a club where they might speak their mother-tongue, and now and then hear of the mother-country from English visitors. Under the auspices of the Nurnberg group, the club still continues, with monthly meetings, at which the members always talk "as though they think they have much time to make up."

Chief links between this German group and the English-speaking Quakerism are Leonhard Friedrich and his English wife, Mary. Leonhard is the Treasurer of the German Yearly Meeting; Mary a leader in all that goes on. Several English Friends who worked there for long periods during the relief work frequently visit the group and the various meetings, but in the main this is a German group strengthening itself in Quakerism.

PERRY CITY NEWS ITEMS

A Vacation Bible School of two weeks' duration closed at Perry City, N. Y., on July 12. S. Louise Foster a Friend and Kindergarten teacher of Auburn, N. Y., was the very efficient director. The school was somewhat smaller than last year due partly to the fact that another one was being held in a near-by village which had none last year.

Three courses were given. The kindergartners had "Beginners in God's Word" taught by the Director, assisted by some of the home workers. The Primary course was, "Learning God's Way," taught by Josephine Welch and Elizabeth Crissy, two of our young women recently out of High School. The Juniors studied "The Junior Citizen," taught by Ida T. Parker.

In studying the junior citizen of other countries, posters were made of the five countries: Palestine, Africa, Mexico, Cuba, and Jamaica. Pictures of these countries were rather difficult to obtain but quite a bit of information about our mission countries was gathered together by the boys and girls.

The Kindergartners and Primaries have done very nice work in class and interesting bits of work in the craft department. The older students made some rather difficult articles showing good work and quite a bit of ingenuity.

Splendid cooperation was given by the church and community and the value of the work to the boys and girls was realized anew. The music was cared for in a very interesting way by Margaret M. Welch and she was very valuable help in the craft department also.

We were glad to welcome Charles O. Whitely on the evening of July 5, who gave a splendid view of our mission fields and the important work that is being done.

WHAT DID WICKERSHAM REALLY MEAN?

S. Edgar Nicholson Discusses the Wickersham Letter in Its Various Phases

Speaking at Auburn, N. Y., July 21, Dr. S. E. Nicholson, Associate State Superintendent of the New York Anti-Saloon League, commended in the following language the general purport of the recent letter of Hon. George W. Wickersham, chairman of the Hoover Commission, addressed to Governor Roosevelt:

"Extremists always have more or less difficulty in approving practical and workable procedure. It is not surprising that some drys as well as some wets are disturbed over the recent letter of former Attorney General Wickersham to Governor Roosevelt on the general subject of crime and the enforcement of our prohibition laws. The fact that the more radical type of both groups is not entirely satisfied makes it worth while to study the Wickersham suggestions more carefully and impartially.

"Careful reading of the letter makes it plain that the author is not discussing the policy of prohibition, much less its modification. His whole concern, as is that of the Commission itself, is the reduction and suppression of crime, and the enforcement of law in general and of prohibition in particular.

"Mr. Wickersham sets forth the problem in the following words: 'Every intelligent person must be aware that the general attitude of the American people toward the law has fallen far short of what it should be. It is not only shown in the open disrespect for the Volstead law, but in the general attitude of "beating the law," so long as one can get by with it.' He goes on to cite delay in prosecutions, cases that never come to trial, pleas of guilty to lesser offenses, and other judicial procedure that often serves as a protection to criminality.

"His casual reference to possible modification of the prohibition laws can only be construed therefore as a suggestion that might lead to their more satisfactory observance and enforcement. It is a suggestion plainly intended for the serious consideration of Governors who, in the words of the writer are 'sworn to support and defend the Constitution of the United States,' of which 'the Eighteenth Amendment is a part * * * just as much as any other part.'

"His suggestion, which hardly takes on the nature of a proposal, is that the Federal Government might give its attention to the inhibition of 'importation, manufacture and shipment in interstate commerce of intoxicants,' while the States might through internal police regulation give their attention to the prevention of 'sale, saloons, speakeasies, etc.' Thoughtful consideration of this proposal leads me to question its feasibility by means of additional or amendatory legislation.

"So long as the Eighteenth Amendment continues in its present form, it is difficult to see how enforcing legislation could be drafted so as to relieve the Federal Government of its full responsibility over manufacture, sale, transportation, importation and exportation. By the same token, it would seem to be inimical to the cause of adequate enforcement for the States, or any number of them, to assume the right or the responsibility to ignore in their legislation any one or more of the prohibitions set forth in the Eighteenth Amendment.

"On the basis of a mutually working understanding or agreement, however, between the enforcing authorities of the Federal government and any state or any number of states, the Wickersham suggestion would seem to have considerable merit, neither party relinquishing its right of control over any prohibited act, to be resumed by either party in case of delinquency on the part of the other. Where a state is unwilling to enter into any such mutual team work agreement, each party must in the nature of the situation accept full responsibility over the inhibitions set forth in the Eighteenth Amendment.

"If the Wickersham proposals shall do nothing more than to emphasize the responsibilities of both the Federal Government and the several states to carry out the mandates of the Eighteenth Amendment, which is the very kernel of his letter, they will have served an excellent purpose which ought to be heeded by New York State as an obligation of the highest order."

Ministers' Short Course at Quaker Haven

THE ministers of Indiana Yearly Meeting agreed that their Short Course this year was the best they had ever attended. Possibly it was the environment which did it; or it may have been the unusually strong program and speakers; then the good fellowship of the group must have contributed; no matter the cause—it was an inspiring conference which met July 8 to 12, at Quaker Haven, on Dewart Lake, fourteen miles northeast of Warsaw, Indiana.

While the physical, social and mental were not neglected, the spiritual man was most fed and refreshed. From Charles E. Hiatt's opening message to the final consecration service, there was a deep spiritual tone to the meetings which grew in force and power. At six-thirty each morning the group gathered for devotions, followed by breakfast in the Lodge dining room. At eight began the morning sessions with only five-minute recesses until about twelve. Again at one-thirty we met for a two-hour session while the evening meeting was held at seven-thirty. The meals were excellent and made more appetizing by their song accompaniment.

The Short Course theme was built around II Timothy 2:15; but the outstanding fact which ran throughout the conference was an evangelistic concern for our young people; that we might be leading more of them into the path of righteousness in these days when outside attractions have increased an hundred fold. Message after message drove home the necessity of reaching these while they are yet in their teens; for as Dean Huffman of Marion College emphasized, only two out of each hundred on the average are saved after they reach the age of twenty-three. This percentage of possibility decreases until at sixty-five it is only one out of fifteen thousand who surrenders to the Lord.

Among those who delivered outstanding messages were Howard W. Cope, who is coming to Muncie to succeed William J. Sayers; Dr. John Hamilton, evangelist of the Winona Lake Conference; Dean J. A. Huffman of Marion College; and Aaron Napier, pastor of the meeting at Newcastle. The devotionals, conducted by a number of ministers of the Yearly Meeting, were helpful and inspiring.

Howard Cope first spoke on Missions and then gave two fine messages on personal evangelism. He pointed out how our present mission budget was 11 per cent less than the barest necessity. He attributed this to a decline in missionary interest as shown by the decline in missionary reading and sermons. We are becoming bound up in our daily life, while some are more concerned about a statement of creed than in a life of denial and sacrifice.

Personal evangelism is the great task of the church. Mass evangelism has its place, but today it seems "the people are not gospel hardened, they are method-hardened." The masses do not attend revivals as formerly, so now evangelism is not the job of one man (the evangelist), it is the task of every Christian. As in the first three centuries, each one must be concerned about his friends and companions. To do this we must have a vital, living contact with the Master, a passion for souls and must have had our own personal Pentecost.

Dr. John Hamilton told why we should bring men to Christ; as we are thus best serving the individual, we please Jesus, please those who are brought; doing just what we must do, for "if I don't do my work, it will never be done;" this is our obligation and our privilege. The nearer we live to Christ the more effective will be our work. We must translate the Word of God into human life. As a traveling man carries good samples in his cases, we must be good samples for the Lord. We must tarry before the Lord until we are endued with power.

Without knowing how he fitted into the central thought which seemed to run through the conference, Dean J. A. Huffman of Marion College re-emphasized the necessity of getting hold of our people while young; so that we would not only save their souls but their lives as well. God has a right to our lives. He wants us to live for him. We are like concrete: when young we can be molded and shaped, but after while we are crystallized so we can only be broken. God would save the old as well as the young, but they are not willing to surrender; so we ought to spend our energies on saving souls and lives. As Marion Lawrence said, "The saving of a man or woman is the saving of a soul, but the saving of a boy or a girl is the saving of a multiplication table that will go on through years."

Aaron Napier brought two forceful messages on "The Church and Her Youth." If it were not for the young people, there would not be much use of pastoral work, as the mind of the average individual has crystallized by the time he is about forty and he seldom changes his mode of living or thought. The Master saw this when he spoke of putting new wine in old wine-skins; for few older people could stand new conceptions. Many churches want their youth interested, but they want the pastor to follow the same methods and practices which have failed to interest young people in the past. Our church services are built for and by the older people.

We must win boys and girls or our work is futile. One who expects to be most for God when old must be much for God when young. We must give our young people real opportunities to serve. Our young people are going to do something. If we don't give them something to do which we desire they may find something of which we do not approve. Parents must lead their young people.

Charles E. Hiatt gave the opening message, challenging us to go on with God, "for as long as life is in us, God is dealing with us and the process of salvation is going on." George W. Bird brought a practical message on the pastor's problems and qualifications. Two striking notes were sounded by Dean Clyde Milner of Earlham, who used Jesus' interview with the woman of Samaria as the basis of a powerful message on how we can deal with individuals. Lillian E. Hayes again considered why our young people do not seem more interested in church, giving as the chief reasons: untrained leadership, lack of a challenge and of opportunities for service. In many sermons there is nothing for boys and girls. Murray S. Kenworthy explained how Christ's rejection of force in his temptations in the Wilderness guided his whole life which was a protest against the use of force throughout; even in the hour of extreme need when Peter would have used force. J. Edward Hartsuck led in considering the primary requisites of a pastor, emphasizing the necessity of good messages and real pastoral calls. Ira C. Dawes led in a discussion of the pastor's problems. The golden rule, co-operation with the Lord and the crucifixion of self were given as the principles of stewardship by William Fox.

Some of the needs of Quaker Haven were called to the attention of the pastors and praise was given to Pauline Ratliff for her part in the construction of the Lodge as well as to Aaron Napier, through whose vision and leadership the beautiful camp came into the hands of Indiana Yearly Meeting.

Charles E. Hiatt had charge of the Consecration Service and with feelings of regret that the Short Course was over the ministers in attendance made their way back to their places of duty. Not only were they resolved that they would give their best to the Master, but that their best would be better than it had been before this Short Course.

M. H. H.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

IS QUAKERISM A CULT OR AN EVANGEL?

Editor THE AMERICAN FRIEND:

A communication in a recent number of *The Friend* (London) has deeply impressed me. It indicates clearly and concisely two attitudes of mind concerning the essential meaning of Quakerism. These contradictory interpretations of the message and mission of our Society to the world of men today are evidently troubling our Friends of London Yearly Meeting quite as much as they are us on this side of the Atlantic. The letter needs no comments, so I submit it in its entirety.

LYRA TRUEBLOOD WOLKINS.

Newton Highlands, Mass.

THE NATURE OF THE QUAKER MESSAGE

Is Quakerism a religious cult or has it an evangel? That is the supreme question, the answer to which must give direction to the work of the Society.

If it is a cult, it is of importance to discover those to whom it will appeal—if indeed it is of any importance at all—and to emphasize those methods or forms which render it distinctive.

If it has an evangel, the one thing that matters is how widely and effectively that evangel can be proclaimed. To discover those to whom it will appeal is no longer of moment, for the scope of its appeal is to all men; nor is it limited to a type, for its purpose is to transform men to type.

To George Fox Quakerism was nothing if not an evangel. His great business was "to reach the witness" within men of all types. "I was glad," he says, "that I was commanded to turn people to that inward light, spirit, and grace by which all men might know their salvation and their way to God." He and his preachers claimed that Quakerism was primitive Christianity revived, and their message echoed the apostolic doctrine: "If any man is in Christ he is a new creature, the old things are passed away; behold they are become new." Their methods of propaganda, whether spectacular in themselves or not, had spectacular results and they were not disconcerted by that fact. Primitive Christianity and early Quakerism were both concerned to testify to the power of Christ to change the hearts and lives of all men.

Unless present-day Quakerism has lost itself, that evangel—no matter what may be the language in which it is expressed—is still its supreme concern.

With that fact clear, questions of method and organization will fall into right relation, but we shall not be satisfied to wait in dwindling silent meetings for the people who do not come, nor will the great new hall at Friends House be quietly closed while crowds of people remain outside still needing—whether consciously or not—that evangel which is our whole concern.

WALTER H. BENTLEY.

In the July 5, 1929, issue of *The Friend.*

PAYING OBLIGATIONS AND GIVING OFFERINGS

Editor THE AMERICAN FRIEND:

The tithe law is a very ancient one. It is first suggested in the story of the offerings of Cain and Abel. Cain gave "an offering" while Abel gave the firstlings of his flock. Since the first tenth belonged to the Lord, this no doubt explains why God was pleased with the offering of Abel and not pleased with the offering of Cain. In Deuteronomy 14:22, we find the tithe law stated in these words: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

The most noteworthy statement concerning tithing is found in Malachi 3:10: "Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The simple command at the first is a reiteration of the old law. Israel had become slack in the matter of bringing in their tithes. The next statement may apply to Friends of this day. Our indifference to God's law in this respect is one big reason for our financial difficulties. A tithing church will have sufficient "meat" or money to carry on its work. It is necessary to give the tithe in order to prove the Lord. Many Christians fail to prove the Lord because they do not live up to the peace principles of Christ. I suspect there are some Friends who prove the Lord in their peace principles and fail to prove him in their giving.

Systematic giving, while it is better than unsystematic giving, should not be confused with tithing. The tithe is a debt we owe the Lord and should be paid or set aside for payment ahead of all other obligations. If the Lord has prospered us so that we can afford it, or if we feel under a spiritual compulsion to do so, we should also give offerings, in addition to the tithe.

The tithe blessing is what God does for us in return for our obedience to him. This blessing may either be a material or a spiritual one, or both. My own experience may be said to include both. Since accepting the tithe law about three years ago, I have followed it ever since. During that time, I have suffered no financial hardships. I have also felt many spiritual blessings that I had not experienced before.

There is a danger in tithing that arises from its legalistic nature. When one has given the tithe, there is a tendency to be content with doing that much. Spiritual communion with the Lord will sometimes reveal the desirability of giving God an offering because of gratitude for the blessings he has given us.

GARLAND HANSON.

San Diego, Cal.

MIAMI HOME-COMING DAY

"Homecoming Day" was observed at the Friends Church, Miami, Oklahoma, July 14, with a good attendance. Every one who had been assigned a place on the program was present and took part as assigned. It was a typical Oklahoma July day, and yet the heat did not seem to detract from the enthusiasm and inspiration of the occasion. Forenoon and afternoon sessions were held with a basket dinner under the shade of the trees.

Sunday School at 10 a. m. was followed by regular preaching, the pastor, A. J. Haworth, giving the message from Gen. 26:17-22, on "Isaac the Well Digger." As Isaac reopened the wells of Abraham his father, so we should reopen all avenues of blessing our fathers have given to the world. The sermon was forceful and graphic and listened to with marked interest by those present.

From 12 to 2 o'clock was a social hour when all partook of the ample provision that had been arranged.

L. L. Zimmerman, Quarterly Meeting Superintendent, presided during the afternoon session which consisted of special music, a short period of devotion, an account of the early history of the local church, the organization of the Monthly Meeting, a brief history of Christian Endeavor activities, and greetings by letter or otherwise from former pastors. A brief address was given by the pastor on "Our Future Outlook," followed by the roll-call of members, and a special offering of more than seventy dollars.

Abigail C. Haworth, who was seriously crippled more than two months ago and has not been able to walk since, was at the meeting, having been taken in her wheel chair. Her presence and devotion was an inspiration to the meeting.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

HUMAN NEEDS AND WORLD CHRISTIANITY

BY FRANCIS JOHN MCCONNELL.

Friendship Press. Cloth $1.50, Paper 75c

Francis John McConnell, in "Human Needs and World Christianity," takes the new and sympathetic attitude toward the response of other races and peoples of the earth to the teachings of Christianity so much in evidence at the Jerusalem meeting, the attitude that health, education, mutual respect, and fellowship are the most powerful allies of the missionary, allies without which he can accomplish very little.

The tendency of adherents of another faith is to remain indifferent to Christianity's appeal when that appeal is made along purely theological lines. In most of the countries in which missionaries are working today, the population is dense and poverty-stricken and all the attendant evils and ills of these conditions are prevalent. Continued exposure to suffering does not dull the sufferer's sensitiveness to pain, but it does assume a position of relative unimportance that is often mistaken for callousness, and presumed upon as such. No matter how indifferent one may be through continued familiarity to another's pain, it is remarkable how quickly and thoroughly his gratitude is aroused when that pain is eliminated through a simple act of mercy freely given without thought of personal gain. The man or woman who lives the acts of mercy practiced by Christ is preaching his doctrine of brotherhood and love more forcibly than words can ever put it.

The appearance of a miracle walks hand in hand with curiosity; and curiosity is the first requisite of education. It is remarkable how many religious movements having their inception in almost spontaneous enthusiasm, end in a more or less formal movement for educating the curious and unenlightened of its constituency. Through this system of development, Christianity makes its appeal to the most intelligent and finds expression in churches supported, governed, and ministered to by nationals.

One of the most disastrous mistakes made by a missionary because of its far-reaching and almost insurmountable effects, is the assumption of superiority. Nations are too far interpenetrated to draw apart; and mutual respect for the traditions, customs, and geographical, physical, and psychological backgrounds of the faiths of other peoples is necessary before one can understand their particular way of reacting to the stimuli of the missionary's presentation of Christ. Too, ignorance of racial customs is responsible for many offenses and lack of appreciation that discredit the missionary and rankle in the soul of the sensitive native.

Our author tells us: "Those familiar with the cultures of primitive people tell us that once we have seized the clue to a people's thinking, we cannot help admitting that we should probably do as they if we shared their outlook and culture." Cooperation in anything begins with an attempt at understanding; and love and Christ walk hand in hand behind appreciation even in the most desolate African, Indian, or Chinese village. Humanity must wait for the full vision of an enlightened world until that world has become ready for it through the attainment of a worldwide brotherhood.

SENIOR METHODS IN THE CHURCH SCHOOL

MARY ANNE MOORE

Abingdon Press, pp 356. $1.50

This is a companion volume to those dealing with all of the grades of the Church School below the Senior. The high standards set by the former books are in no wise lowered in this. The twenty chapters treat in a most comprehensive manner "the problems directly related to the religious education of middle adolescents in the church school."

The general characteristics of the high school boy and girl are splendidly stated and then the physical, mental, social and religious traits are set forth in very detailed manner. In the analysis of the age group to be dealt with, the author has used the very best of the latest methods of analysis. Due recognition is given to the fact that if the church school worker is really to work with boys and girls he must know them in every particular. It is not enough to know them as a group but care must be exercised to know their individual differences and what has produced these differences. There, too, must be a knowledge of the groupings which are found and along what line these groupings will arrange themselves.

When the leader has discovered the pupil, then the problem of material of value as curriculum must be faced. No longer is it expedient to accept lesson material without due inquiry as to its fitness. The local conditions and the pupil himself must be carefully considered and adaptations made along approved lines. There are many methods of teaching the pupil and these too must be scientifically analyzed and applied.

The teaching of the "curriculum" must be supplemented by training in worship, social service, and care must be extended to direct the leisure time and the choice of a vocation.

Life is constantly expressing itself in some organized way and consequently the pupils of a church school department must be guided in the formation of an organization which will include sound policies and afford adequate channels for service.

The concluding chapter deals with the teacher, his personality, his work as counselor, training, tests of his efficiency.

The publishers, editor and author are to be congratulated upon the production of this book which is a real contribution to the literature of religious education.

IMPERISHABLE DREAMS

BY LYNN HAROLD HOUGH

The Abingdon Press, pp. 254, $1.75

Those who have learned to know and appreciate the writings of this great preacher and author will welcome another compilation of messages from his pen. In a "word with the reader" he mentions some of the places where some of the included sermons were given which provides a setting for them and deepens the interest in the special purpose that called them forth. In well known pulpits in England, College chapels in America, to his congregations as pastor at Detroit, Mich., and at the American Presbyterian Church of the United Church of Canada, Montreal, Que., these gems of spiritual truth clothed in delightful English, have been heard with deep appreciation.

The subject of the first message gives the book its title. Sixteen others follow based upon texts chosen from various parts of the Bible and so treated as to give much variety in the presentation of gospel truth. "To be glad in the truth each man sees, and to supplement it by the truth which has not yet come above his horizon, to be glad in the truth each group and each nation sees, is the very genius of the Christian religion." A preacher of unusual penetration and power is here revealed as his gift of interpretation, which is of a very high order, enables him "to bring the ancient Scripture to bear aptly and forcibly upon present-day matters of character and conduct in a fashion that consolidates convictions and forges worthy impulse into fixed determination."

The chapters on "Fellowship," "Criticism and Impulse," "Understanding and

Paradox," "Decision and Insight," glow with light and truth and stir the heart of the reader profoundly as deep answers to deep. "A life morally and spiritually renewed is to become capable of lasting and productive fellowship." "The mind busy about the task of trying to tell the truth by no means always finds it easy to incarnate the truth. . . . And yet without a compelling creative impulse the great things in art and life are beyond our reach. . . . Having faced the thesis of critical candor and the antithesis of creative passion, we seek for a synthesis in which they may be united in happy and productive activity." "To understand the technique of the paradox as a means of reaching truth is to secure a new and powerful intellectual element, and to follow Jesus through the ways of his paradoxes is to come to a new apprehension of the meaning of life." "The hour of decision is still to be the hour of insight, and the hour of insight will be followed by years of memorable achievement."

WESLEY'S LEGACY TO THE WORLD

JOHN E. RATTENBERRY

Cokesbury Press, $2.50

Any book which deals with biography is sure to find a response in the hearts of readers these days, but this is particularly true if a ready writer deals with a character who is a great contributor to human welfare. This book is of special worth, therefore, for it meets with these requirements.

The author has not written an actual biography but rather interprets John Wesley to those who are somewhat familiar with the main features of this outstanding personality.

Throughout the book there is a fine setting forth of background material as it is found in the historical events and the trends of thought of Wesley's day. One is impressed with the way the subject of the book breathed the atmosphere of his time, how he was able to see the heart of society and catch the universal in the temporal.

This interpretation of the life of the founder of Methodism is indeed profitable reading for Quakers. Here is furnished sharp contrasts that should stimulate keen thinking. Wesley founded a movement which has become almost a world power by the force of its size. The Quaker group has always been small and still has little power to gather numbers. Wesley was bent on activity and that to be followed along scheduled lines; he had no place in his scheme for quietism. Mysticism, he even contrasted with Christianity because he thought Christianity was essentially social while mysticism meant solitude.

But with all the many differences of approach and the differences in conclusions between Wesley and Fox, there is the interesting unity in the fact of "experience." That which takes place within the individual is after all the important matter. "The meaning of Methodism is that it recovered by experience and set forth by its preaching and teaching the supremacy of the love of God." It was this experience seeking to express itself in practical fashion which led Wesley into the work which now has grown beyond all bounds. The Quaker will do well to read this account and query if it be possible to appropriate something of its method.

The author is evidently a most ardent admirer of Wesley and occasionally is led into rather extravagant statements, "no man since the time of the apostles has had so good an understanding of essential Christianity as John Wesley." Such statements do not particularly weaken the book, they merely cause the reader to smile as he recalls that writers in his own denomination sometimes make similar judgments concerning Quakers.

The reader will be greatly repaid for the time spent in reading this rather large volume. It is well to ponder the intimate life of a man who could initiate or rediscover such powers as would grip vast groups of people and so effectively influence the religious world.

DAY ON DUTY AT FRIENDS GIRLS SCHOOL

The camels are coming in a long line today, bringing the stones for the new Home Economics Cottage. We want to begin right away to build, so as to have the house ready for the girls in the fall. It is going to be a wonderful help to the life and work of the Girls' School at Ram Allah. We are grateful to all the American Friends who made it possible.

It is Saturday morning, and the girls are busily engaged in cleaning the whole house from top to bottom. They like the house work as a rule, and keep the house looking very neat and tidy. They learn to love cleanliness and order here, if they have come from homes where they are not appreciated. Next year, when we have the new building, we hope to have many more of the girls taking the special courses in homemaking.

This is my day on duty with the girls, which means rising at half-past five, and being with the girls all day, going with them to meals, taking them for a walk, and putting them to bed at night. It is very interesting, but tiring by night, especially in a building of three stories with activities going on on every floor.

We are building a tennis court which we need very much for the girls' sports and to help solve the problem of wholesome recreation for the young people during the summer. There are many people here for the summer. A new hotel in Ram Allah has a bar and dancing floor, and we want a good place here at the Mission for the young people to have a jolly time. The sudden leap from the old sheltered life for girls and women to the new ways brought in from the west, is making it hard for some of the young people, and fully as difficult for their parents.

The teachers have loaned the money to build the tennis court and all are working hard to make money to finish paying for it. We are arranging to give a play at the close of school, and are making ice cream to sell on Saturday afternoons, and all stray sums are going into the fund. A woman in Ram Allah, the wife of an excavator from California, is interested in this need, and is helping us.

One of the girls in the top class got a check from her father in America yesterday, and she brought half of it to me for the purchase of an encyclopedia as we very much need a new set of reference books. The gift amounted to five dollars, which means something here. I was so pleased that she would care that much for the school, for it meant giving up a kimono for which she had longed. Of course she doesn't need the kimono, but girls don't always see things in that light. She will probably have a simple cotton one much more suitable.

This same girl pursued a group of cruel boys in the street recently, and rescued a sufferinig dog who was being tormented by them. She routed the boys, untied the dog's bonds of dirty rags, flung them scornfully on the ground, took the dusty dog in her arms never minding her school uniform, and carried him to his master's home. It was an interesting picture. She is usually shy and retiring, a girl who a few years ago we looked upon as one of the shallow and not very promising type, but she certainly is developing well now. One of our Moslem girls is her chum and her friendship is doing a great deal for the other girl.

TO THE KNOWN

BY HENRY COFFIN FELLOW

I am climbing hills of vernal,
Golden-petaled daisy bloom,
Toward the heights that are eternal
Where there's lots and lots of room
For the storing of a vintage
Of the vineyards of a King,
Where Life's reckoned more than mintage
That the dross of earth will bring.

I am mounting toward the skyland
Where there are no dusty drives;
Where God's acres of the Highland
Are all planted well with lives
That he's placing by the River
Flowing from beneath the throne,
Bearing fruitage on forever,
On the hilltop of the Known.

Bella Vista, Arkansas.

QUAKERDOM · AT · LARGE

Amanda Crook, a Friend of Centerville, Indiana, recently passed her 94th birthday anniversary. On the Sunday following she walked to Sabbath School and after the custom of the school deposited her 94 pennies in the birthday offering box.

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Japan Yearly Meeting of Friends showed a net gain of thirty-six members during the year 1928, an increase of over twelve percent, and birthright membership is not recognized. The statistics of Philadelphia Yearly Meeting for the same period show exactly the same number as net gain.

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J. H. Langenwalter of the Biblical Department of Friends University has accepted the position of Executive Secretary of the Wichita Council of Churches. He will fill this important position in the religious leadership of his city on a part time basis and will continue his connection with Friends University.

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Recent callers at the Central Offices were Charles Hunt of Beaver, Kansas, and his recently acquired bride who was Alice K. Barnes, for some years a teacher in the Bible training school at Haviland, Kansas. They have been visiting Chas. Hunt's son, Logan Hunt pastor at New Garden Meeting, a few miles north of Richmond.

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Shizu Takahashi, a graduate of Friends Girls' School in Japan, and who has lived in Berkeley, California, for nearly thirty years reports that five of her children have now graduated from the University of California. Though it has required much sacrifice to accomplish this, she feels it is the most worth-while thing she can do for her children and is planning to give the others the same chance.

* * * *

Charles B. and Charlotte G. Lamb, members of Dublin Yearly Meeting, are planning to attend the All-Friends Conference at Oskaloosa, Iowa, September 3-9, on their way to Japan where they will spend several months with their daughter, Edith Lamb Braithwaite, her husband and daughter, who are members of the Friends Foreign Mission Committee of Philadelphia Yearly Meeting, stationed in Mito. From Japan they will return to Ireland by way of Suez, attending the Yearly Meeting in Palestine en route.

* * * *

Edward and Margaret Loring Thomas of New York City are enjoying the opportunity this summer of attending the Seminar on Mexican history, life and institutions in Mexico City, which is conducted annually by Hubert C. Hering, Executive Director of the Committee on Cultural Relations with Lation-America.

* * * *

President Levi T. Pennington of Pacific College recently gave an address on the subject, "Practical Modern Mysticism," before the Sixteenth Pacific Coast Theological Conference held at Seattle. In noting the fact the *Newberg Graphic* quotes a local Presbyterian minister, who was in attendance, as saying that the address was a very fine and scholarly one and kept those in attendance talking about it for several days. About the same time President Pennington also addressed the Synodical Conference of the United Presbyterians at Corvallis, Oregon, his subject being "The Making of a Giant."

* * * *

W. Irving and Anna Kelsey, who for some years have been engaged in religious and educational work in connection with the Y. M. C. A. at Montevideo, Uruguay, have been transferred to Mexico where Irving Kelsey takes the direction of the Junior College in Mexico City beginning the first of February, 1930. They are planning to leave Montevideo August 13 for a visit in the United States, but plan a leisurely homeward journey, visiting Chile, Peru and Cuba, arriving in this country about the middle of October. They especially anticipate visiting interesting historical scenes on the way north including Cuzco, the capital of the Incas.

* * * *

As several of our readers know, A. J. Muste, who joined Friends by convincement in the war period, is Director of Brookwood Labor College at Katonah, New York, a pioneer experiment in labor education. After a recent visit to Brookwood, Sydney Strong, well known pacifist and liberal publicist, says in a letter to *The Arbitrator:* "I came away with the distinct impression that here was a real educational institution, unique, with an extraordinary man at the head (and there is a Mrs. Muste and two children fitted to grace the White House.) I have told a few friends who appear to have money that Brookwood would be a fine place to give $500 or a scholarship, good for a year."

* * * *

Daniel Oliver who is in charge of the Orphanage at Ras-el-Metn, Syria, wrote recently to Carl Heath, London, of a request from a graduate of his school who is now in Jeddah on the Red Sea, to find immediately two men to go into the Foreign Office of King Ibn Saoud at Mecca, Arabia, as secretary and clerk to the Foreign Minister. Both applicants must be Moslems who have taken the B. A. degree of the American University. He was planning to go to Beirut to see what could be done. He added: "During the forty years I have been in Syria, I have been asked to do many things, some of them curious and interesting, but have never had anything quite like this. It is somewhat of a compliment to our Ras-el-Metn Orphanage."

NEWS OF OUR MEETINGS

The three-weeks' session of the Watseka (Ill.) Friends daily vacation Bible school closed with a program and exhibit Sunday morning, July 7. The enrollment of fifty-six was gratifying, in view of the fact that the enrollment of the union school of the two largest churches in the community was from ninety to ninety-five. Alice Hadley was superintendent, assisted by Rachel Watters and Rachel Axton. The teachers were: Beginners, Lennabell Crawford and Gertrude Canady; Primary, Colletta Bunker and Lennabell Canary; Junior, Easter Bear and Emma Settles. Ira Stevens had charge of the boys' manual training.

* * * *

Friends at Cincinnati, Ohio, have begun work on their new meetinghouse at Eden and Donoghue Streets and have the foundation well under construction.

* * * *

Cecil Pearson of Hartford Theological Seminary will go to Clinton Corners, N. Y., as pastor, September 1, following Furnas Trueblood who goes to California.

* * * *

Unadilla, N. Y., Friends have closed a very worth while Daily Vacation Bible School with a Sunday morning demonstration of the work accomplished. The instructors were Eleanor Fisk and Ruth Quimby for the Intermediates; Dagny Tallaksen and Mrs. Vore for the Primaries; and Shirley De Forest for the Kindergarten department. The Friends Service Peace Caravan Girls had headquarters in Unadilla for a week. A schedule and openings for ten presentations and addresses were arranged from Saturday night's Grange to Monday night's 4-H Club. Sunday was a busy day for the girls in the various village churches. An interesting, though less strenuous week followed in the Unadilla community, in the nearby villages and city of Oneonta. Six from Unadilla expected to attend the Ithaca Summer School, July 22-August 2. The pastor, Henry M. Vore again attended the town and county Ministers' Summer School. By invitation, he addressed the Delaware

County Clergy Club, July 8, on "Ideals of Quakerism." At a special meeting on the evening of July 1, Charles O. Whitely told of Friends Mission interests, and the following evening addressed the Home Bureau picnic on the Indian work of Friends. His messages were much appreciated. Edward Mott of Unadilla Center, Harold Sisson, Shirley DeForest, Eleanor Fisk and Mrs. Vore attend the Sunday School Leadership Training School, taking special courses and Vacation Bible School training.

* * * *

The Women's Missionary Societies of Penn Quarterly Meeting in Colorado, including Denver, Deer Trail and Boulder, held an all-day picnic in Berkeley Park, Denver, Colo., July 11. The attendance was good from each society. A bounteous picnic lunch was served at the noon hour. In the afternoon a short program was given when favorite songs were sung, Scripture texts repeated, followed by a prayer service. Lottie Chapman of Deer Trail gave a report of the missionary activities during Nebraska Yearly Meeting. Among other things, she reported that in the grading of the missionary societies of the Yearly Meeting, Denver society stood first, and Deer Trail second. A roundtable discussion followed where ways were discussed of making the work more efficient. Some of the things spoken of were: Better attendance at the regular monthly meetings; educational programs; taking our own church paper, thus keeping in touch with the work; having a personal interest in our missionaries, by praying for them, remembering their birthdays, and sending gifts on other holidays, writing letters, etc. If each one would take time for these things the work of the Kingdom would be advanced, and all would be blessed. An organization of the Women's Missionary Societies was planned to be finished at the Quarterly Meeting, held next month. It was felt that the social time together was very worth while and plans were made for an annual picnic gathering.

* * * *

There was an unusually good attendance at the Sabbath morning service of First Friends church of Los Angeles on Seventh month, twenty-one, to hear the pastor, Harry R. Keates, preach on "Christ, Our Life," (Colossians 3:1-4 inc.) and all were sorry to learn of a slight illness which kept him at his home in Pasadena. Frank W. Dell, Superintendent of California Yearly Meeting, came over from Whittier and gave one of his usual splendid sermons, speaking on "Christian Citizenship" from the thirty-second chapter of Isaiah. Harry Keates will have the prayers of the members of First Friends church as well as the large number of friends he has made during his forty years' service in the Christian ministry.

* * * *

A number of young people from Chester Meeting, near Hillsboro, Ohio, attended Sabbath School at Fall Creek, Sunday morning, July 21st. After services, the young people from Fall Creek Meeting went with them to Monroe Falls, where they enjoyed a picnic. It was a delightful day for the young people, and a real spirit of fellowship and good will was shown between the two groups.

* * * *

Edgar T. Hole and Adelaide Hole were given a farewell reception by the young people of First Friends church of Los Angeles Sunday evening, July 14, following their C. E. meeting. There were some musical numbers after which refreshments were served. The Holes left the next morning for a trip East, making stops at Oskaloosa, Iowa, in Illinois and at Richmond, Indiana. They have made many friends in Los Angeles during their stay here.

* * * *

Motor Friends Sunday School, Milo, Iowa, held its fifth Vacation Bible School, starting on June 10 and continuing for two weeks, and closing with a program and demonstration on Sunday evening, June 23. The good weather and splendid cooperation of everyone helped to make the school a wonderful success. The total enrollment was 62, divided into three groups with 20 in the Beginners, 24 in the Primary and 18 in the Junior class. Most of the children were brought in cars to the school. Springdale community four miles south and Kimball community four miles east united with us. A large crowd filled the meeting-house on Sabbath evening to see the demonstration with an almost perfect attendance of the children. The expenses of the school were entirely covered by the offering taken.

* * * *

Will Byerly, a young Friend from Smyrna, Iowa, attended Motor Meeting, June 30, in the interest of the Young Friends work and delivered a very interesting address Sunday morning. In the evening he spoke in the Friends church in Indianola.

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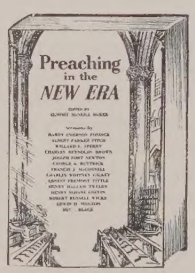

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Here we come again with renewed assurance, after a lapse of a few weeks. In the meantime we have had a letter from far away Berlin in which the writer says he has enjoyed this page immensely. This, in company with similar expressions, assures us that the pleasure is not *all* ours, at any rate. The page is only for those who like us this way occasionally—others may "leave it" and no offense to anybody.

WE JUST CAN'T RESIST THIS

"I take this occasion to express my satisfaction with the fine character of THE AMERICAN FRIEND. The editorials are excellent and the contributed articles informing and helpful. It steers clear from the foolish by-path of sticky controversy and you always find it on the highland of good sense and sound principle. V. F. gave us a very pretty picture of common life and average thought in the visit to Amboy. It makes one see how much alike we are and how much we have of wholesome common sympathy. We all want to help one another to use more freely the Christian's addition table and especially to make large figures of virtue and brotherly kindness."—A NEW ENGLAND FRIEND.

VITAL STATISTICS FIRST

"As I aim to be entirely truthful," writes a New York Friend, "I cannot say that the leading editorial is *absolutely* the first thing I read when I get THE AMERICAN FRIEND. Usually I glance at the names featured on the last page in the notices of births, marriages and deaths, and if I see a familiar name, read the notice. However, I usually turn next to the editorial page." This last sentence helped revive us and then came this:

"I have been thinking back over many issues and believe I can safely say that in the majority of cases I read the editorials with greater satisfaction than any other part of the paper, even though they do sometimes give me an uncomfortable feeling that I am not doing all I should to help along in the work for which Friends are responsible." Our Friend doesn't get any more uncomfortable than does the Editor himself, who somehow believes that he ought to take his own medicine.

But speaking of statistics—this for our reporters, regular or occasional: readers *are* interested in our birth, marriage and death column. The above-quoted Friend is not the only one who turns to the back page first to scan these notices. However, we are not getting them as generally as we should. In fact, but a small percentage of these important family events are ever reported to us. We appeal to all our readers to cooperate with us in making this feature more complete.

PLEASE CONSIDER THIS

A few weeks ago we spoke on this page of our need to replenish the fund with which we send THE AMERICAN FRIEND to those who would not otherwise have it. This is an immediate need and there are certainly several Friends who will gladly respond promptly to our appeal. From such a fund the paper goes regularly to such groups as these: our Friends centers in Europe where they are eagerly read by newly convinced Friends, who, because of post-war economic conditions, are not able to meet the expense; theological seminaries in this country where our future Christian leadership is being trained; certain strategic libraries, public and institutional; Friends pastors whose limited support makes it difficult for them to subscribe personally; several Friends who are financially unfortunate, elder Friends particularly, who derive great satisfaction from the church paper.

Unless special funds are contributed for the purpose, we shall have to discontinue sending the paper to some of the above. Any amount will help, from one subscription price on up. Remittances should be made to the Editor.

REWARD OFFERED

From two or three sources we have received magazine and newspaper clippings entitled, "Sayings of the Times," in which, along with epigrammatic remarks by President Hoover, ex-President Coolidge, Chief Justice Taft, Pope Pius XI and "Scarface" Al Capone, Chicago racketeer, appeared this: "The town of 2000 inhabitants has as much chance in a contest with the public utilities as a snowbird in purgatory.—Walter C. Woodward, college official."

While appreciating the distinguished company in which our humble name appears, we hereby offer a reward to anyone who will locate this bright saying attributed to us; or, considering that there may be two of us, who will uncover our double.

THEY WILL HAPPEN

Harvey Jones of Gonic, New Hampshire, writes that he was quite mortified to notice that in his report of New England Yearly Meeting he was off a century in referring to the anniversary of Pentecost. Now 'fess up — how many readers noticed it? Slips like this will happen inadvertently and are not to be taken seriously. We should have caught it, but can't even seem to catch all of our own slips.

HELP! HELP!! HELP!!!

Speaking of slips, we let a typographical one—at least one—get by us in the Educational number last week that was a howler. We made Vincent Nicholson characterize Henry T. Hodgkin as "one of the great personalities of *temporary* Quakerism." Can you beat that? We are congratulating ourselves that Vincent's path and ours will not cross in the near future.

WE FEEL BETTER NOW

Press dispatches carry the story of a smooth swindler, posing as a pastor and ardent church worker, operating in the Middle West under the name of "Rev. James W. Shear," who has garnered in $15,000 since June 1 by bad check manipulations, and is apparently still garnering. Some time ago this bogus "Reverend" visited our editorial office and played us for fair. He talked knowingly and intimately of people out West whom we know, discussed church matters and spoke appreciatively of THE AMERICAN FRIEND—a very vulnerable spot with us, of course. After picking out a few good religious books and subscribing for the paper, he offered in payment a sizeable check which, happily, we were unable to cash. In a few days we realized we had been duped but the experience cost us nothing but a little postage and a little more pride. Now we learn that he was "good" enough to fool a host of others. Anyway, there are some compensations for being poor.

THEY MAKE THE WORLD AKIN

We have learned that it is operations that makes the world akin—at least that part of the world that has had 'em, and it would seem to be the major part. Since our recent personal reference we have been warmly welcomed into the fellowship of the fraternity through cordial and understanding letters from over the country.

Apropos of our characterization of specialists who doctor us in spots but fail to cure us as a whole, a Friend shares with us this experience: "A few months ago I consulted two specialists for trouble where two acting-up organs were apparently involved, each organ—not the churchly sort—being ⅛ of an inch apart. Each specialist kept to his own side of the fence, so to speak; each man did not venture into the sphere of the other, except a slight condescension from one, when he requested the other man to take a whack at me." Ain't it the truth!

And now, once more, the definition of a specialist: one who knows more and more about less and less.

VACATION BIBLE SCHOOLS

The Friends at Spring River and Lowell, Kansas, closed two successful Vacation Bible Schools, July 7. The enrollment at Spring River was forty with splendid daily attendance for the three weeks. This was the first one ever held at this place. The parents and community at large took much interest. The children in the three departments did good work, which was very encouraging. At the close of three weeks the children brought into the morning service the fruits of what had been accomplished in memory work, also hand work.

The school at Lowell followed with a total enrollment of sixty-one. There were five departments with seven teachers and assistants. This being the second one held here, the parents appreciated its benefit and were ready to boost for it in word and finances. The closing program was held July 7. The audience greatly appreciated the Bible-drills, memory-work, songs and stories which the children gave; also the display of hand work of which a great part was to go to an orphanage.

A stewardship study class is being conducted through the month of July by the Spring River Christian Endeavor with good interest and attendance. The book "The Larger Stewardship" is being used.

The Lowell Women's Missionary Society met at the country home of Ethel Cassel, July 18, with twenty-three in attendance. After the transaction of business the lesson on Africa was taken up. A special program of songs and readings had been prepared by the program committee in connection with the mite-box opening. A young lady dressed to represent a mite-box walked in and acted out a "Mite-box Meditation" which was quite entertaining and full of truth.

The hostess served watermelon. Everyone went away with greater enthusiasm for the work.

DAILY BIBLE READINGS

Lesson for Aug. 11: Daniel among the Lions. Daniel 6:10, 11, 16-23.

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psalm 34:7.

M. The Plot against Daniel. Dan. 6:4-15.
T. In the Lions' Den. Dan. 6:16-23.
W. The Courage of Daniel's Friends. Dan. 2:8-18.
T. The Courage of Ezra. Ezra 8:21-30.
F. Courageous Witnessing for Christ. Acts 4:13-20.
S. An Exhortation to Courage. Eph. 6: 10-20.
S. Security in Jehovah. Psalm 91:9-16.

"OUR LEGACY"

The play written by Josephine Rhoades Davis for the Edmundson-Fox Memorial at Hertford, North Carolina, has been bound in an attractive booklet; showing scenes on the Causeway and the Old Float Bridge used for many years for crossing the Perquimans River; can now be secured from F. H. Nicholson, Chm. Greensboro, N. C. Price 25c.

BIRTHS

PEARSON—To Cecil and Mary Pennington Pearson, Avon, Conn., June 19, 1929, in the Hartford Hospital, a daughter, Esther Mary.

SMITH—To Earl E. and Florence Smith, Milo, Iowa, June 24, 1929, a son, Marvin Eugene.

WOODWARD—At Portland, Oregon, July 12, 1929, to Wendell and Esther Woodward, a daughter, Jean Alice.

MARRIAGES

ALLEY-MARINE—At the home of Cyril and Mabel Marine Clark in Scarsdale, Brooklyn, N. Y., July 13, Eleanor G., daughter of Arlando and Viola Marine, and Alexander W. Alley, Secretary of the National Council of the Y. M. C. A. S. Edgar Nicholson, minister. They will spend the summer in Colorado and on the Pacific coast.

HESTER-AEBISCHER—At Newberg, Oregon, July 16, 1929, Rosa Aebischer and Ralph Hester, both graduates of Pacific College. Levi T. Pennington, minister.

OTT-LEVERING—At New Garden Hall, Guilford College, North Carolina, June 10, 1929, Elizabeth Levering and Charles N. Ott. The Friends ceremony was used with Samuel Haworth assisting. They are making their home in Tulsa, Oklahoma, 4149, S. 33rd West Avenue.

DEATHS

PRITCHARD—At the home of her son, Garrett Pritchard, Medina, Ohio, July 2, 1929, Elizabeth Maule Pritchard of Cleveland, Ohio, daughter of Arariah Lewis and Susannah Howell Maule, and widow of James Fitch Pritchard, in her eighty-first year. A birthright member of Friends, she was sixth in line of descent from Thomas Maule of Salem, Mass., founder of the Maule family in this country, who was tried in Salem civil courts as a heretic because he alone of all the citizens of Salem dared to denounce Cotten Mather and his witchcraftphobia. Four children survive: James, Garrett, Joseph and Adelaide. Interment at Medina.

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

North Carolina: Guilford College, N. C.; August 6; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 19; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; S. M. Hadley, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 30; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 11; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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